The

Non-Subscribing Presbyterian

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Notes of the Month.

At the annual meeting of the Non-Subscribing Presbyterian Church, Rosemary Street, on 21st June,—the Moderator (Rev. Thos. Dunkerley, Comber) presiding—the following resolution, which was signed in the name and by the authority of the Synod of the Church by the Rev. H. J. Rossington, B.D., was passed unanimously:—"To his Most Gracious Majesty King George V.—We, the members of the Non-Subscribing Presbyterian Church of Ireland, in annual conference assembled, desire to convey to your Majesty and to our gracious Queen our heartfelt congratulations on the occasion of your coronation, and we hope and pray that for many years you may be granted all needful health and strength for the discharge of your great and responsible task, and be abundantly blessed by Almighty God in all that you seek to do for the happiness and prosperity of your loyal and dutiful subjects, amongst whom we have the honour to subscribe ourselves."

* *

Harriet Beecher Stowe, whose birth centenary was celebrated last month, was, says the "Pall Mall Gazette," in the year that "Uncle Tom's Cabin" appeared, an eager little woman of forty, who had just left behind her the most exhausting years of a life that never once lapsed from strenuousness. She had been a serious child, whether on the knee of her prim Aunt Harriet, lisping the Catechism, or ensconced in a corner of the New England manse, surrounded by the musty tomes that bore down Dr. Lyman Beecher's shelves. As an assistant teacher in her sister's large girls' school at Hartford, Conn., she had filled in the gaps of unemployment by writing magazine articles. She was encouraged by her husband, Professor Stowe, whose salary, in spite of his Biblical erudition and gift for Oriental tongues, did not far exceed £120.

* *

A few months before "Uncle Tom's Cabin" began to appear, when their seventh child was perhaps starting the weary process of dentition, Mrs. Stowe wrote to her husband despondingly—"There is no doubt in my mind that our expenses this year will come 200 dollars, if not 300 dollars, beyond our salary. We shall be able to come through, notwithstanding; but I don't want to feel

obliged to work as hard every year as I have this. I can earn 400 dollars a year by writing, but I don't want to feel that I must; and when weary with teaching the children, and tending the baby, and buying provisions, and mending dresses, and darning stockings, sit down and write a piece for some paper." This was the workshop from which emerged the book that was to make its author for a time the most famous woman in the two hemispheres.

MORALITY AND RELIGION.

Rev. G. L. Phelps.

"*Why callest thou me good, none is good save one, even God.*"—Mark x. 18.

THIS is a favourite text for use in theological controversy about the person of Jesus. This rejection on his part of the title "good master" on the ground that absolute goodness belongs to God alone has indeed some value in such controversy, but seeing that during his lifetime no one regarded him as very God of very God, it is perfectly clear that, as used by Jesus himself, the words had no reference to the trinitarian controversy. "None is good save one, even God." This is really an answer to the question, "What shall I do that I may inherit eternal life?"

Even Jesus, whom we reverence as the type of sinlessness, would not let people think he was perfectly good; that is to say, he realised that there is a goodness which transcends everything human As he stood on the heights of his life he caught a glimpse of a height which is higher, and the confession of this great truth points the way to life eternal. Eternal life, which the young man was anxious to possess, and which is the birthright of all mankind, is not mere endless existence, but existence which is worthy of endlessness, the life which is life indeed. Jesus came that they might have this life. The way to obtain eternal life is, according to Jesus, to "love the Lord thy God . . . . and thy neighbour as thyself." Duty to God, or religion, being placed before duty to man, or morality. The same principle is involved in the words, "None is good save one, even God."

To expound this principle to his questioner, Jesus quoted some of the commandments, which were morality, pure, and simple, and of which the rich young man could truthfully say, "All these things have I observed from my youth." Yet he lacked one thing, his morality was not supported by religion, so that he could not rise to conduct which went beyond his moral code. The Hebrew sages always insisted on the close connection between the first four and the last six commandments. This blending of morality with religion is their most splendid gift to the world. What they meant by religion was not the holding of particular views about the nature of God, but living in harmony with and obedience to the Eternal Righteousness. The man who came to Jesus with the question about eternal life no doubt believed in God, but his belief was a mere tradition, it was something which he possessed rather than something which possessed him.

Jesus, looking upon him, loved him, loved him for the imperfect goodness he saw in him. He saw that he was conscientious in his morality, he was a law-abiding citizen, but one thing he lacked, he did not see that none is good save God. Eternal life demands more than morality. Morality belongs to the region of time, religion is of eternity. It was something infinitely higher than morality that demanded of Jesus that he should drink his bitter cup. It was the consciousness that the Eternal Goodness so willed it. Added to morality, transforming and purifying and ennobling it, was the conviction that something more than obedience to law, something loftier than the avoidance of punishment, something even grander than altruism is involved in the whole conduct of life.

The love of God, the finding of perfect freedom in his service, the complete acknowledgment of his sovereignty and his fatherhood, this must inspire us with the inclination and the power to go beyond the claims of morality, and must humble us with the feeling that when all the Commandments have been observed, when all which our moral code demands has been done, there is still something lacking, for we are still unprofitable servants and have only done that which it

was our duty to do; then do we begin to feel the pulsing of true life, we have done with temporal cares and rise above the claims of expediency, we

Grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good.

Narrow creeds of right and wrong did not demand of the rich young man the sacrifice of his great possessions, but religion did. The important thing here is not the nature of the demand but the result of the test. In our day it would be bad political economy to sell all and give to the poor, but religion has not ceased to issue its challenge "What do ye more than others?" Men and women are accounted moral if they keep the commandments and do not break the law, but this does not suffice to make them partakers of the life which is life indeed. There is still one thing lacking when in the face of untold misery and sin and ignorance they ask, if not in so many words yet by their conduct, "Am I my brother's keeper?"

Mill, the utilitarian moralist, says,—"Only when a morality is understood to come from the Gods do men in general adopt it, rally round it, and lend their human sanctions for its enforcement." Yes, without the conviction that we have more than the fruit of human experience to guide our lives by, even the best systems of morals soon degenerate. Both the Epicurean and the Stoic moral codes had the seeds of splendid virtues in them, but wanting the religious element they became by-words for over-indulgence and callousness. On the other hand when men have believed most in God they have achieved most for man, when men have been most deeply conscious of their obligations to God there has been least need to remind them of their duty to their fellows. The experience of the past can teach us much, the wisdom of men may guide and help, but if we would know the joy of eternal life we must be in tune with the Infinite, at one with the Father, we must ourselves feel the breath of the living God.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

THE JUVENILE STREET TRADER.

S. Shannon Millin, B.L.

"In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven."
—*Whittier.*

THE employment of children in street trading has within recent years grown to such enormous dimensions that its regulation has become a social problem of national importance. During the past ten years the matter has been the subject of careful enquiry by various commissions, and there has thereby been collected a large amount of valuable information regarding the conditions of juvenile trading.

The earliest Act to deal with children trading in the street was the Prevention of Cruelty to Children Act, 1889. The provisions of that Act, however, did not apply to the street trader personally, but only imposed penalties on the parent or other person *in loco parentis*, who caused any child (*i.e.*, a boy under 14 or a girl under 16) to be in any street for the purpose of begging, or getting alms within certain hours therein prescribed, which were enlarged in 1894 to the hours between 9 p.m. and 6 a.m., during which time trading by children was prohibited. It was not until 1903 that the juvenile street trader was dealt with personally, and the Employment of Children Act (1903) provides that a child under 11 shall be prohibited from street trading, while children under 16 are subject to such bye-laws regulating street trading as the local authorities may make, subject to confirmation by the Secretary of State.

The Act of 1903 was the outcome of the Reports of a Home Office Committee appointed in 1901, and a Vice-Regal Commission appointed in March, 1902: "To enquire into the question of the employment of children during school-age, and to report what alterations are desirable in the laws relating to child labour and school attendance, and in the administration of those laws." The Vice-Regal Commission stated emphatically: "We

think it desirable that street trading should be discouraged as far as possible." The Act of 1903 has now been in operation for more than seven years, and one may naturally ask the question, "Have its provisions discouraged street trading as far as possible?" This important question has been answered to a large extent by the Departmental Committee appointed in July, 1909, "To enquire into the operation of the Employment of Children Act, 1903, and to consider any and what further legislative regulation or restriction is required in respect to street trading and other employments dealt with in that Act." The Committee were divided, and seven signed the Majority Report, while four affixed their names to the Minority Report. Looking at both Reports as a whole, there is a consensus of opinion that the Act of 1903, as administered by the local authorities, has not been successful in removing the evils which the legislature sought to rectify. The Majority say:—"The effect of street trading upon the character of those who engage in it is only too frequently disastrous. The youthful street trader is exposed to many of the worst of moral risks; he associates with, and acquires the habits of the frequenters of the kerbstone and the gutter. If a match-seller, he is likely to become a beggar; if a newspaper seller, a gambler. The evidence before us was extraordinarily strong as to the extent to which betting prevails among the boy vendors of evening papers. . . . There can be no doubt that large numbers of those who were once street traders drift into vagrancy and crime. Chief constables testified that street trading is the most fruitful apprenticeship to evil courses. . . . The period between 14 and 16 is a critical time in a boy's life. Street trading provides him with no training; he gets no discipline, he is not occupied the whole of his time; for a few years he makes more money, and makes it more easily than in an office or a workshop, and he is exposed to a variety of actively evil influences. . . . . So far as girls are concerned, there must be added to the above evils an unquestionable danger to morals in the narrower sense. The evidence presented to us on this point was unanimous and most emphatic. An occupation entailing such perils is indisputably unfit for girls."

The Minority are equally emphatic on this point. "We have said that all the evils attending on street trading have not been got rid of by a system of regulation. Nothing, we fully agree, can make such forms of street trading as a newspaper hawking in the streets other than an undesirable occupation for a boy during the critical years from 14 to 16 or even later. It fits him for no occupation in the future, and, at any rate, when carried on in the crowded streets of the business or industrial centres of a large city, exposes him to many evil influences. We entirely adopt the remarks on this point in the Majority Report." It will thus be seen that the entire Committee are agreed that juvenile street trading is *per se* an economic evil of the most far reaching consequences—too often resulting in the ruin and waste of child life. The Committee, however, differs as to the "legislative regulation" by which the Act of 1903 should be amended. The Majority recommend that street trading should be wholly prohibited by statute, in the case of boys up to the age of 17, and in the case of girls up to an age not less than 18. The Minority say that the prohibition should not be statutory, but that "further powers should be given to local authorities for dealing with street trading by boys up to the age of 18," while "street trading in cities and large towns should be prohibited for girls up to 18."

For the purpose of examining the Minority recommendation as to giving further powers to local authorities, let us see how the powers already entrusted to the local authorities have been exercised by them. Dublin was one of the earliest local authorities to frame bye-laws under the Act of 1903, and these bye-laws came into operation on 1st January, 1904. As a system of bye-laws they are framed with the utmost regard to the moral and physical welfare of the juvenile traders, and it shows an apparent desire to grapple with a social evil. But when we regard the administration of those bye-laws, which were so carefully framed, we find that some of the most important have either been entirely ignored, or never enforced. Sir Frederick Cullinan, C.B., Chairman of the Vice-Regal Commission of 1902, has publicly described the bye-law system of Dublin as "a melancholy failure." In

Belfast "after a period of inadequate enforcement" arrangements for the enforcement of the bye-laws have recently been made. With the exception of Dublin and Belfast, no other local authority attempts to regulate street trading. Cork and Waterford having adopted the Act, no longer attempt to enforce it, while Limerick, Londonderry, and Galway have ignored the Act altogether. In the face of such facts what is the use of enlarging the powers of the local authorities? If they have been unmindful or neglectful of their powers to regulate the juvenile trading of boys and girls under 14, is it at all probable that they will of their own initiative, extend the age to 17 or 18?

During the last few months Lord Shaftesbury introduced a Bill in the House of Lords, which proposes to repeal section 2 of the Act of 1903 conferring powers on the local authority to make bye-laws with respect to street trading, and to substitute therefor an absolute statutory prohibition on all street trading by boys under 17 years or girls under the age of 18. It also proposes to substitute the Board of Education for the Secretary of State as the controlling authority, and provides further that section 5 sub-section 3 of the Principal Act should be amended by providing that "any person under the age of 16 contravening the provisions of any bye-law as to street trading may be sent to a certified Reformatory School."

As the measure has received considerable opposition from certain quarters in this country, let us consider for a moment the question "Should the proposed measure be made applicable to Ireland?" It is generally admitted that from the moral, physical, educational, and economic standpoint, street trading on the part of juveniles is attended with the most disastrous results. In view of that important and outstanding fact is there any consideration of sufficient importance to justify so injurious a means of livelihood? The only apparent reason which has any semblance of justification for the continuance of the present system of street trading is the vast amount of poverty in the slums of Irish towns which may be diminished by the earnings of children engaged in street trading. But it is a short-sighted policy on the part of the State which sanctions the use of children to their own detriment for work which can be done by other means. The social conditions which are responsible for the existence of juvenile street trading must be recognized as a blot upon our civilization, towards the removal of which public attention should be directed. A very important step in this direction has been taken by the establishment of Labour Exchanges throughout the country, by which the honest workman is given every assistance to secure work. This great measure of remedial legislation, coupled with the proposed State Insurance Scheme against sickness will to a large extent remove the extreme poverty which is urged as an excuse for the employment of children for the support of the home. In the case of the idle, drunken, and vicious parents who utilize their children as wage-earning instruments, utterly regardless of the baneful effects on the life of the child in after years, no penalty could be too severe, for as the Right Hon. Herbert Samuel, M.P., said, "Both humanity and policy required that the neglected child should be rescued from the bad home."

Of course in this, as in all other great social problems, the vested interests play an important part in resisting any attempt at reform. The newspaper proprietors, especially those who publish an evening edition, are opposed to statutory prohibition on the grounds that it would interfere with the sale of their papers. It is the old, old cry of the slave owners who objected to an interference with the sacred (?) rights of property. But slavery was abolished on the grounds of humanity, although it was not until after thousands of lives had been sacrificed in a fratricidal strife between the Northern and Southern States of America. The claims of the juvenile street trader are not only based on humanity, but the interests of the community demand that the children should be protected against a system which is "the most fruitful apprenticeship of evil courses." One of the most important elements that go to make up the vital organization of a nation is such a training of the youthful members as will secure the healthy development of their moral natures. The tendency of recent years has been the gradual recognition of this fact. Viewed from that standpoint, the present system of juvenile street trading

stands condemned, and it is the duty of every one who is interested in social reform to further the interests of the children, and thereby the interests of the community at large, against the avarice and greed of the "vested interests."

THE SUSTENTATION FUND.

By Rev. John Barron.

DR GUTHRIE was one of the leaders in the Disruption of 1843, when 474 ministers left the Established Church of Scotland and formed the Free Church. Dr. Guthrie frequently referred to that thrilling event, and described how as the ministers and elders who were to form the new church, passed out from the General Assembly, an old woman standing near the entrance, raising her withered arms in blessing, exclaimed: "I have been young and now am I old, yet I have not seen the righteous forsaken, nor their seed begging bread."

Those words fell on Dr. Guthrie's ears like a divine message full of cheer and inspiration. It is always a serious thing for a man to have to give up his living, without any clear idea as to future prospects. But, that was just what these ministers were doing. They were giving up their homes and surrendering their livelihood. The new church was organised, and one of the first things to consider was "ways and means."

Dr. Chalmers had conceived the idea of a common fund from which all the ministers should receive benefit, and the details had to be worked out. The names of Dr. Guthrie and Dr. Begg are household words in Scotland. It was due to their eloquent advocacy and interesting work that the Sustentation Fund was made effective, and the idea taken up with remarkable enthusiasm by every member of the Free Church. Other funds were necessary of course, such as those for building and endowing colleges, for building churches, for providing for missionary work,—for the whole of the missionaries under the Established Church had joined the Free Church. There were many and great difficulties to contend with. In several cases landlords declined to allow them any land on which to build churches, and congregations were for a time put to much hardship in consequence, worshipping at road-sides, in quarries or sheltered places on the moors.

Dr. Guthrie and Dr. Begg travelled throughout the length and breadth of Scotland, even to the remote Hebrides, showing the people how they could make provisions for their faithful ministers. In Scotland the office of the ministry has always been treated with reverence, and the tradition has been very different from that of the old English Dissenters who considered that it was quite the proper thing the minister should starve. The people were eager to make adequate provision. Apart from seat-rents, or stipend-paying, the Sustentation Fund was made a separate fund and contributions from a penny a week upwards were made. The result is well known. In the first place the scheme aimed at giving every minister at least £150; but it was soon found that it was possible to make £200 the minimum salary.

When people are heart and soul in a movement, determined at all costs to make it succeed, appeals have ready responses.

The Non-Subscribing Presbyterian Church of Ireland is not a large body; but it has a history of which it might well be proud. Great sacrifices have been made in the past for vital principles. As a non-subscribing church, a stand has been made for sincerity in worship.

True, our numbers are not large. The value of a movement however does not depend on its bulk; but upon its potency, on the life which it possesses.

Is it not our aim to be a pure church of Christ, and to have our worship rendered in spirit and in truth?

Is our church not capable of generating the enthusiasm which filled the Free Church of Scotland when in the beginning it set to work to put its affairs in order?

As a church, we may be small, compared with other churches, but the movement with which we are identified is the most tremendous movement the world has ever yet seen. The movement is world-wide. It is making for Unity and Brotherhood. Reality is the goal to which it strives. It is a movement worth belonging to, and a

church identified with it, is worth supporting.

The appeal is now being made to the members of our church to give support to the New Sustentation Fund. Let there be no holding back. Let none say they are too poor. Remember the widow's mite. Christ did not step forward to the widow and tell her she was too poor to give, that her mite would make little difference to the treasury. He allowed her to give it, and because of the love and devotion, because of the motive with which it was given, he declared it to be of more worth than all else that had been given. A minister is one who has a right to beg. As the mouthpiece of God to men, he asks for that which belongs to God, to be given to the service of God.

The Sustentation Fund wants money. Yes. But it wants more. It wants love, it wants devotion, it wants enthusiasm. With these it will be easy to collect for the Sustentation Fund. Some people talk as though it were wrong for ministers to receive money. But they have to live, and they must be supported somehow or other, and why not systematically and whole-heartedly, instead of in a vague and desultory sort of way.

A man has as much right to make provision for his church, as he has for his house-rent or his holidays. There is a joy in systematic giving which nobody understands until they try it. Nothing gives more interest in the church life and work.

And why should that be? The answer is clear and simple: Giving is the law of the spiritual life. "Give and it shall be given unto you." "The water of life is free," said Spurgeon, "but; you have to pay for the bucket to fetch it in."

How is the Sustentation Fund going to be collected? A good method, is to have in every congregation, a special committee called the Sustentation Fund Committee, and in connection with this, a number of ladies each with her district (often two ladies work together), and the collectors call in the first week of each month.

The United Free Church of Scotland and the Presbyterian Church of England show the splendid results of careful attention to details. However generous rich people may be, however much they may want to give real help, when a fund depends on rich people alone, it lacks in interest, and somehow or other ministers receiving from such a fund, get the feeling that they are objects of charity. Everybody should give. Let the boy earning his few shillings a week, give a little, and he will feel better for so doing. Let working men and women give their pence. "Give that to God which thou hast vowed, keep it not back, it will canker all the rest," is another saying of Spurgeon's.

If a congregation depends on its minister alone to make the work succeed, it will be doomed to disappointment. Minister and people must be one. There must be no case of "his work" and "my work," it must be "our work." Self should be forgotten, and only one desire should animate the church, and that is to see "the work of the Lord prosper in our hands."

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

Annual Meeting.

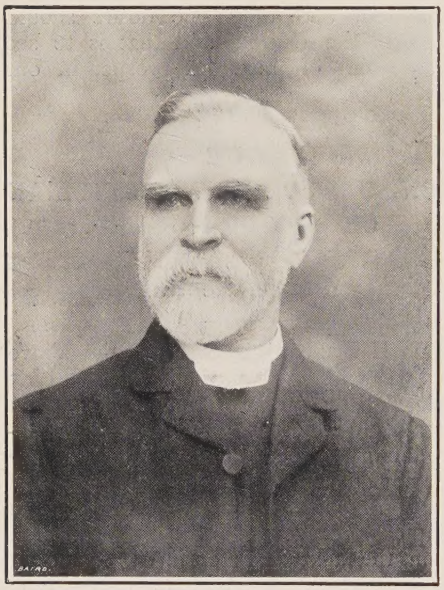
THE annual meeting of the above Church was held in the First Presbyterian Church, Belfast, on Wednesday, 21st June. The introductory proceedings began on the previous evening with divine service, when the outgoing Moderator (Rev. William Napier) preached an appropriate sermon from the text 1 Peter ii., 17.; and at 10-30 o'clock on Wednesday morning celebration of the Lord's Supper was held.

At the opening of the proceedings of the annual meeting, in the absence of the Moderator, the chair was taken by the Rev. Principal Gordon, and Rev. J. A. Kelly called the roll. The Rev. Thomas Dunkerley, B.A., was elected Moderator for the ensuing year, and in thanking the fathers and brethren for having thought him fit to fill that high position said they had formed their new Church, but one thing remained to be done, and that was the formation of a Sustentation Fund which would mean a tremendous effort to carry out the scheme which would be put before them that day. He would endeavour to do his part and his services would

be at the call of the Church during the coming twelve months.

Rev. J. J. Magill and Rev. J. A. Kelly were elected clerk and treasurer respectively.

Rev. G. V. Crooks (of Cork), suggested that a representative from the Church be sent to the Synod of Munster to the meeting of the latter to be held on the 12th July, with a view to see if the Synod at Cork could be brought to unite with the Non-Subscribing Presbyterian Church of Ireland. The Moderator intimated that Mr. Crooks' suggestion would be noted by the General Purposes Committee.



Rev. THOMAS DUNKERLEY, B.A. (Moderator).

The usual reports from Presbyteries were presented and accepted, and the report from the Sunday school committee stated that the total number of scholars entered upon the school registers during the year 1911 was 1,454. The temperance committee's report referred to a steady progress of the cause and evidence of a larger interest in its aims.

On the subject of Irish Intermediate Education, the Rev. Principal Gordon moved—"That, in view of the importance and the pressing needs of Irish intermediate education, which, in contrast with the handsome treatment of England and Wales, at present receives nothing from the Imperial Exchequer, the General Synod of the Non-Subscribing Presbyterian Church of Ireland is anxious to impress upon the Government the reasonableness of the claims of the Association of Secondary Teachers when they ask for adequate salaries, with security of tenure and the establishment of a pension fund." He said that England got nearly a million and Wales £88,000, while Ireland received nothing. Secondary teachers thought Ireland should get £100,000. The average salary in Ireland was for males £82, and for females £48. They also asked for a pension fund and security of tenure. That was not a political question, for the hierarchy of the Roman Catholic Church had as strongly pronounced in regard to the needs of the intermediate teachers as any other body. Public boards had taken similar action.

An interesting discussion took place with reference to "*The Non-Subscribing Presbyterian*," on the motion by Rev. A. Turner, that the Church should, if possible, help the financial requirements of the magazine. Many speakers testified to the good work which had been accomplished, and there appeared to be a very evident desire that the magazine should be supported. This matter will come in due course before the General Purposes Committee.

On the subject of the Sustentation Fund the Rev. Joseph Worthington moved—"That this meeting of Synod, being convinced of the need of a Sustentation Fund, feels that a strong effort should be made to raise £20,000 before June, 1913, and commends the Fund to the earnest consideration and generous support of the members of this Church." He said if they succeeded in raising that amount—although it was not all that would be necessary—they would have done a great work for the future of their Church in Ireland. The time had come when they must take into serious consideration the question of the proper maintenance of their Church and ministry. If adopted that scheme threw the responsibility of raising the money upon all the members of the Synod. Everyone would have to do his best, and he was prepared to do his utmost for it. The Moderator said

the ministers should remember their duty in that matter, since it was to be a permanent benefit to themselves and those who would come after them. They must set the example to their congregations. He trusted that that important matter would be taken up warmly by them, and that next year they would have a favourable report to make.

Rev W. S. Smith moved the following resolution :—"The Synod of the Non-Subscribing Presbyterian Church of Ireland in annual meeting assembled, being aware of the continued illness of Mr. John Rogers, desires to express its great regret at such, and to assure him of its deepest sympathy with him in the trial through which he is passing. The Synod remembers with gratitude his past services to the Church as a member of the various committees, and his valuable assistance in connection with the reorganisation scheme. It prays that the D vine blessing may rest upon Mr. Rogers, that he may soon be restored to health, and that our Church receive the benefit of his wise counsel and earnest co-operation in years to come." Mr. John Smyth, M.A., seconded the resolution. Rev. J. A. Kelly, in supporting the motion, said Mr. Rogers was prized by them for the example he had set. No citizen in Belfast was held in higher esteem than their friend who was unfortunately so ill.

On the motion of Mr. John Smyth, M.A , seconded by Rev. George J. Slipper, the following resolution was passed :—"That, in view of the wi espread evil and suffering caused by the excessive use of alcoholic liquors, and having regard to the danger to all classes, especially to the young and inexperienced, this General Synod of the Non-Subscribing Presbyterian Church of Ireland strongly recommends to members of congregations connected with it the desirability of adopting total abstinence, both as the safest attitude for themselves and as that which will render their influence most beneficial to the community. The Synod also rejoices at the success which has attended the Catch-my-Pal movement, and wishes God-speed to all who are engaged in carrying forward this much-needed work."

On the motion of the Rev. M. S. Dunbar, seconded by Mr. John Smyth, M.A., and supported by Rev. R. M. King, the following resolution was passed :—"That we express our deep sympathy with the endeavours of President Taft to bring about relations between Great Britain and the United States which shall preclude war in future between the two countries, and hope that these endeavours may be brought to a successful issue."

On the presentation of the report of the General Purposes Committee, which took place shortly after the calling of the roll, it was discovered that the report contained a paragraph condemnatory of the *Ne Temere* Decree. The Rev. Matthew Watkins moved and the Rev. T. Munn seconded the deletion of the said paragraph. Thereupon ensued a spirited and enlivening discussion and in the end it transpired that the desire "to vindicate the law of the land" was stronger than the desire to delete the paragraph and the report passed in its entirety.

At the conclusion of some routine business the Moderator pronounced the Benediction.

The annual sermon was delivered by the Moderator of the Non-Subscribing Presbyterian Church (Rev. William Napier) in the presence of a reverent congregation, on the evening of the 20th June, in the Rosemary Street Church. Selecting as his text the words "Honour all men; love the brotherhood; fear God; honour the King" (1 Peter ii. 17), he gave an eloquent exposition, pointing out the necessity of carrying into practice the distinctive doctrines of their religion. In dealing with the precept "Honour the King," he said just at this time a strong feeling of loyalty was in the air, and had been enhanced in expectation of and in preparation for that great ceremonial to take place on Thursday first in that ancient Abbey in which reposed the ashes of so many of England's illustrious dead. So great indeed was the enthusiasm that it was shared in by all orders and conditions of men in the United Kingdom and abroad—a strong testimony to the deep-seated love of the English people for their ancient Monarchy as well as to their attachment to the reigning dynasty. The members of their Non-Subscribing Presbyterian body, whether as a Church or as an association, had

always joined in the expression of the loyal feelings of their fellow-subjects, and would join, he was sure, in those joyous greetings with which the King, who was about to be crowned, ascended the Throne of his ancestors. As the grandson of Queen Victoria, who was undoubtedly one of the greatest Queens that ever reigned in England, and as the son of the late Edward VII., called the Peacemaker, King George V. was naturally looked upon with a favourable eye, and many high hopes were centered in him. Their Church wished and prayed that both he and Queen Mary might enjoy a long and a peaceful and a happy reign, and that when they had run their course their grey hairs might go down in honour to the grave. In concluding his remarks, the preacher spoke of the influence of the fear of God, the message of the old dispensation, and contrasted it with that of the love of God, the message of the new dispensation. It was indicated, however, that while Christ came to inculcate the love of the Father, He also, when occasion demanded, brought God's severity into prominence. If the fear and the love of God were rightly apprehended in these days they would have larger congregations.

For the Children.

CROWNS.

WE have all been reading and talking about the coronation of King George and Queen Mary in Westminster Abbey, we have seen the streets gay with bunting, we have taken our share in the general rejoicings so that even the smallest of us know that something great has been happening. A coronation is simply the placing of a crown upon the head. If ever you are in London and go to the Tower you will see the very crown which the Archbishop placed on King George's head; you would think it very beautiful with its flashing gold and glittering gems, but it will not strike you as very comfortable to wear. If you should ever see King George you will find that he wears a silk hat or, if in uniform, a helmet. Kings and Queens don't wear crowns except on very special occasions. Why then has there been a coronation? The crown is the outward sign and symbol of kingship.

When we come to think of it, it is a curious custom to put a golden and bejewelled crown, which is not meant to be worn, on the King's head, but there is always some reason behind old customs. What is a crown? The word is derived from a Latin word meaning a wreath. In ancient times the victors in the public games were crowned with wreaths, but these wreaths were not in themselves valuable, they were generally made of parsley. But to be crowned with the parsley wreath was thought to be so great an honour that the youths spent months in careful training, denied themselves all sorts of luxury and strained every nerve to fit themselves for victory. The victor's wreath or crown cost little or nothing in money, but the youth who became entitled to wear it was looked up to as a hero, and all his neighbours were proud of him because they knew that he must have grit in him, and whosoever can conquer in the games is likely to succeed in life. The Duke of Wellington is said to have declared that the Battle of Waterloo was won in the playing fields of Eton; what he meant was that the boys who played keenly, submitted to discipline so as to be in good condition for their games, and put their whole heart into their school contests were the stuff out of which good soldiers were made. He was of the same opinion as those who honoured the winners of the wreath of parsley. When the same sterling qualities that made the victor in the games were employed in the sterner affairs of the lives of grown men the same reward of a wreath or crown was given to the triumphant general. The crown became the mark of endurance, perseverance, courage and steadfastness, and at last it became the emblem of kingship because those who possess these qualities must have attained kingship over themselves, and only those who have this kingship over themselves can successfully exercise kingship over men and nations.

There is a hymn which we sing in our Sunday Schools beginning,

> A little kingdom I possess,
> Where thoughts and feelings dwell.

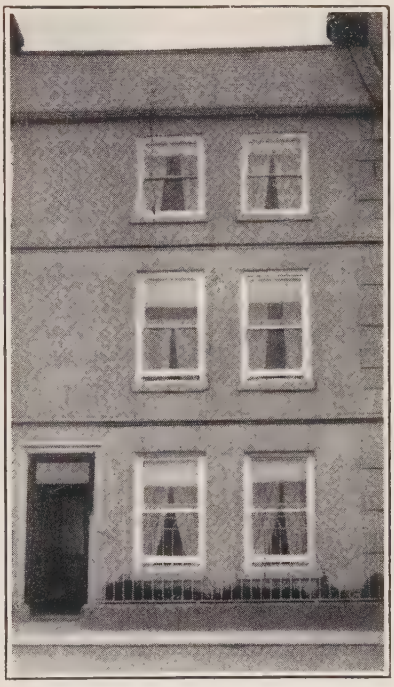
Are we really kings and queens over our little kingdoms, ruling our thoughts and feelings, or do we let the thoughts and feelings rule us and drive us to do things which our better selves know to be wrong and foolish? Do we control our tempers and our appetites, or do they control us? If we want to grow up strong men and women, if we want to live happy and useful lives, if we want to advance in wisdom and stature, and in favour with God and men, we must be prepared to submit to discipline and must begin even in our young days to rule our own spirits.

Every day there are hasty words to check, irksome tasks to perform and selfish desires to restrain; in these little things our mettle is tested, but the ancient promise is good for us also, "Be thou faithful unto death, and I will give thee the crown of life."

HOLIDAY HOME, LOUGHVIEW HOUSE, WARRENPOINT.

A HOLIDAY Home has been opened at Warrenpoint under the auspices of the Newry and Warrenpoint congregations, and we have pleasure in inserting a picture of the House. It is pleasantly situated on the Promenade, and at the Rostrevor end, affording views of the Carlingford and Rostrevor mountains. The object of the Home is to afford an opportunity to the young people and members of our churches to enjoy a holiday at the seaside at a very moderate cost. The terms, both for young women and young men, have been fixed at the lowest possible figure, consistent with the desire to make it self-supporting. The promoters hope that many will avail themselves of the opportunity afforded.

The Home will be conducted upon the board-residence principle, and is under the superintendence of Miss Barr and Mrs. Donnell. The Hon. Secretary is the Rev. George J. Slipper, Newry, who will be very pleased to give particulars to any enquirer. Friends who may be visiting Warrenpoint are invited to inspect the Home, which has been furnished by the help of friends in Belfast and other districts. A sum of £40 remains to be met on the Furnishing Fund, and donations will be gratefully received from sympathisers by the Hon. Treasurer. Miss Warnock, Margaret Square, Newry. As the accommodation of the House is limited, early application should be made, and in all cases a stamped addressed envelope should be enclosed.



LOUGHVIEW HOUSE, WARRENPOINT.

Reports.

Ballyclare, Crumlin and Templepatrick.—The members of these three congregations with the scholars of their Sunday schools assembled on Lyle Hill, near Templepatrick, on Saturday, 17th June, for the purpose of holding their annual Sunday school fete. Not quite so many people attended as on previous occasions, and, as the day turned out, perhaps it was a case of the fewer the better. After a light refreshment served on arrival, the proceedings commenced with a football match, a hard-fought game in which neither side scored. That was practically the first and last item on our programme. At that point the elements

intervened, and they played their game so magnificently and so persistently that not again during the day did an opportunity for anybody else, other than the elements, present itself. From the hill-top brilliant scenic displays of lightning were witnessed, all round the hill the thunder rattled almost without intermission, and the rain came as if like a second deluge. It was truly a great game, and needless to say it placed a period to all smaller games. The young people, as might be expected, were greatly disappointed, and their elders, who no doubt could also have enjoyed a fine day, shared their disappointment, but were nevertheless ready to find consolation in the fact that the rain would be good for the country. Tea was partaken of under disadvantageous conditions, and a start for home was made earlier than usual. Mr. Forsythe, of Ballyclare, moved a vote of thanks to the minister and congregation of Templepatrick, who were the hosts on the occasion, and Rev. S. E. Bowen, of Crumlin, seconded. Rev. A. Turner responded, and moved a vote of thanks to Mr. Samuel Ritchie, a member of Templepatrick congregation, who had kindly placed Lyle Hill at the disposal of the party, and who had also attended and done all he could to make the gathering as successful as could be expected. Mr. Ritchie suitably replied, and said among other things that he would always be glad to welcome us there.

Cairncastle.—Notwithstanding a large curtailment of vitality, brought about by a paralytic stroke that came in his twentieth year, Mr. William Hunter, of Windyhill, was always cheerful, contented and hospitable, and attained the age of 79. He died after a few days of illness at about half-past eleven at night on May 30th.

Non-Subscribing Association.—The annual meeting of the Association was held in the First Presbyterian Church, Belfast, at 3 o'clock, on Tuesday afternoon, 20th June. Rev. J. J. Magill presided, and there was a good attendance. After devotional exercises, Rev. H. J. Rossington called the roll. On the motion of Rev. J. A. Kelly, seconded by Rev. M. S. Dunbar, the Rev. A. Turner was elected president, who thanked the fathers and brethren for the honour conferred upon him. The Rev. H. J. Rossington was appointed secretary, and the Rev. J. A. Kelly was re-elected treasurer. The report of the General Purposes Committee was adopted, and the President presented the annual report of the Orphan Society, full particulars of which will be in the hands of local secretaries and treasurers at an early date. The Rev. A. Gordon moved, Rev. T. Dunkerley seconded, and the proposition was unanimously adopted—"That this Association cannot separate without a special acknowledgment of its long indebtedness to Rev. James Kennedy for his most faithful and careful service as secretary. That his health may soon be perfectly restored is the hope of his colleagues in the membership of this Association." At the conclusion of routine business the President pronounced the Benediction.

Remonstrant Synod of Ulster.—The annual meeting of the Remonstrant Synod was held on Tuesday, June 20th, in the First Presbyterian Church, Rosemary Street. The retiring moderator, Rev. J. Worthington presided, and there was a good attendance. After devotional exercises the roll was called by the clerk. Rev. J. Worthington was re-elected moderator, and Rev. J. J. Magill was appointed clerk, with Rev. G. J. Slipper as assistant clerk. Revs H. J. Rossington, G. V. Crooks, and members of other bodies were invited to sit and deliberate. In moving a vote of thanks to the minister and congregation of First Belfast for the use of their meeting-house, vestry and other rooms, for annual and other meetings, Rev. J. A. Kelly took occasion to point out the need of a suitable building for the purpose of their meetings, and in which important documents etc. might be safely stored. The report of the Finance Committee was declared to be satisfactory, and it with other finance reports were adopted unanimously. At the end of routine business the Rev. J. Worthington pronounced the Benediction.

Unity Guild.—The annual service was held on Sunday, May 21st, in All Souls Church, where Rev. J. Worthington, B.A., the newly-elected President conducted the service, with the assistance of Rev. E. A. Voysey, M.A. Mr. Worthington took for his text Hebrews xii v. 1,

and in the course of his sermon, said it was sometimes asked why in such discourses we spoke of long ago and not of the present. His answer was that humanity at large was in reality no different now to what it was then. Dwelling on the two brothers referred to, and the particular transaction referred to, he said that the good points in Esau's character were counterbalanced by his being an unspiritual man, and that Jacob's character had much greater depth about it. The birthright he believed to be a spiritual character, and that Jacob had vision for life not only of this world but for fellowship with the Divine. In view of the modern passion for sport he thought the whole story had special interest for us to-day. There were many schemes to make a physical existence more enjoyable, but a point often forgotten was that physical welfare ought to be only a means to an end, and only justification to enable us to first express the higher life of the spirit. The collection which amounted to £1 12s. 0d. was for the benefit of the Samaritan Hospital.

On the preceding Saturday, the first excursion of the season took place in glorious weather, when a large party travelled to Larne. We were met on arrival by Rev. J. Kennedy and some members of his congregation. The afternoon was spent in a pleasant ramble round the outskirts of the town, included in which was (by kind permission) a stroll through Mr. Crawford's well-kept grounds. Tea-time came, and with a plentiful repast kindly provided by our friends, to which ample justice was done. Following this, Mr. E. E. Holmes gave a short organ recital which was much appreciated. The remainder of our time was spent in strolling along by the sea and coast road, the party assembling at the station for the 8-45 p.m. train, after a most splendid outing. Our warmest thanks are again returned to our Larne friends for all their kindness.

"In the work of your life you should look for and find the joy of your life. To do your work as a slavery, and then to look elsewhere for enjoyment—that makes a very dreary life. No man who works so does the best work.

Echoes.

What amazing presumption does the following indicate: "The Bishop with the Priests present, shall lay their hands severally upon the head of everyone that receiveth the order of priesthood, the Bishop saying—Receive the Holy Ghost for the office and work of Priest . . . . whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained." These words occur in the Episcopal Church *Prayer Book*. Similar ones, though their meaning is not perhaps as clear and emphatic, occur in the 30th chapter, and 2nd paragraph, of *The Westminster Confession of Faith*. To church-officers, the keys of the kingdom of heaven are committed, by virtue of which, they have power to absolve from sin, and shut that kingdom against the impenitent. Well done? No.

* *

The following is a candid confession as to the reasonableness of Unitarian Christianity, on the part of a Dundee Orthodox (?) minister: "This seems certain to me, that the historical Jesus must have been within the range of history, must have been a human being. In other words, the affirmation of the historicity of Jesus, is a virtual admission that the Unitarian conception of Jesus, is the correct one."

* *

In connection with the question of union between the Presbyterian Churches of Scotland, it is reported that the Church of Scotland has a membership of 714,039, with a revenue of £498,428, while the United Free Church of Scotland, has a membership of 506,693, with a revenue of £1,142,038. The former is a State Church, the latter a voluntary one. The facts speak for themselves. The one has hobbled along on crutches, the other has made its way independently. The Free Church, that is the stubborn Church, will have nothing to do with the subject of union.

* *

A lecturer on nature photography afterwards learned that his remarks on birds of prey had led to the slaughter of owls and hawks. By way of rectifying the evil

done, he protested against such persecution, saying that birds of prey, and especially owls and hawks (kestrels), "are the greatest friends of man, because they exterminate rats [and mice] which do agriculturalists alone £15,000,000 worth of damage every year." Every owl killed is a public loss. It works while the farmer sleeps, thinning out the rats and mice, yet as soon as the unfortunate owl is seen the farmer takes down his gun, stalks the bird, and rests not until he has shed the blood of one of his best friends.

* *

A question that seems to be agitating some people of large minds, and perhaps of small ones also, is that of the possession of hairy, or bare faces for men—which? It has been discussed at an important meeting in New York. One speaker described the question as one of hair *versus* brains. But he was bald, and therefore prejudiced in favour of brains. Shakespeare was quoted by another as saying—"He that hath no beard is less than a man," which was unkind of William; while a gentleman, high in political office, promised to refer the subject to "The Committee of Ways and Means" in the House, which was then considering "the subject of wool and hair." What wool has to do with a man's beard, requires an American senator to explain.

* *

The age of miracle-mongering is not yet past, though it ought to be. A good story has been lately told by the papers of a miracle that ought to have taken place near Athens, but did not. At a spring of holy water on Ascension Day, a white dove, regarded as the Holy Spirit, usually descended and touched the water with its wings, in consequence of which, the water was imbued with miraculous, healing power. On one occasion, the dove failed to make the accustomed descent, when the priest in charge of the ceremony was informed that a cat had killed and eaten the dove! I suppose another "holy spirit" had not been taught the trick.

* *

Some considerable time since, we read of lime-light views being used as an aid to a Sunday evening service. Now, we are informed, that one of our ministers "and his ardent supporters," make occasional use of the cinematograph in their services. The next step will probably be musical selections by the gramophone. I have no doubt but that many would assemble to hear it, so long as it was a novelty. But where religion comes in I fail to see. I fear more harm than good may be the result.

* *

Novelty or sensationalism, which? A minister and the committee of his congregation, have arranged to have a monthly Sunday evening meeting, to discuss the minister's sermons! Henceforward the critical spirit, more than the religious, will be cultivated. The Sunday services will furnish excellent opportunities for the taking of notes and the practice of phonographic reporting.

* *

When reading recently the *life* of the late Charles Waterton, the eminent naturalist, of Walton Hall near Wakefield, I met with a curious and very instructive incident concerning lightning. Near to the Hall was a large Lombardy poplar, which Mr. Waterton's father had planted as a mere sprig. It flourished however, and people during rain, took refuge beneath it. On one occasion, Mr. Waterton was hurrying home in the midst of a terrific thunderstorm, and on passing this poplar, seven people had sought its shelter. Mr. Waterton stopped and remonstrated with them, and pointed out the danger to which they were exposing themselves. They listened attentively, and obeyed. Almost immediately, there was a fearful crash. The tree was cloven in twain! Had the people remained, probably everyone would have perished. The season of thunder-storms is with us. Let every reader beware.

* *

At the meeting of the General Synod of Ireland, in Dublin, in April last, there was a discussion respecting the character of the teaching given in the Divinity School of Trinity College, when some dissatisfaction was manifested in regard to it. One of the speakers, referring to the doctrine of transubstantiation, said that Romanising tendencies in the Church of England, commenced in the Divinity School at Oxford. "They had" said he,

"in that church (the Church of England) to-day, some 9,000 clergy taking its pay, wearing its garb, and teaching the doctrine of the Scarlet Woman." A serious charge certainly. Forty years ago and more, a popular cry was—"To Rome via Oxford." Will the cry become applicable to Dublin?

* *

In an echo that appeared in the April issue touching upon church attendance, it was stated that no official report of the Church of England had been met with. One has since been seen, and the figures given, like those of other churches, are far from encouraging. The Church of England claims seven per cent of the population as communicants, *i.e.*, 2,231,753. In London five per cent only are claimed. During the year 1910, there were 20,000 fewer baptisms, 13,466 fewer confirmations, and about 100 fewer marriages.

* *

Nor is the decay of church life confined to the United Kingdom. Germany is afflicted with the malady. Religious agencies there, are suffering severely for want of support. Appeals for church aid fall on deaf ears, or are addressed to "a beggarly array of empty benches," and instead of generous responses being met with, only miserable doles are offered. New churches are out of the question. It is anticipated that the present condition of things ecclesiastical, will lead to the demand for the separation of the Church from the State.

* *

Let bachelors beware! Not Irish or British, but French. There is a dearth in the rising generation in France, and so it is suggested that the fathers of large families should be made happy by the State conferring upon them numerous privileges, at the expense of the bachelors who are enjoined to "pay up." The blessings suggested to be conferred upon the heads of numerous families, are, freedom from taxation at the birth of the fourth child, State favours and State patronage, promotion of "large" parents in the civil service, and scholarships for the children. There is one important omission: marriage dowries for the girls, but they will doubtless follow. A gentleman who prides himself as being "the father of eleven," is president of a league for bringing about the above reforms. Surely, life will soon be worth living—in France at all events.

W. S. S.

— ULSTER —

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